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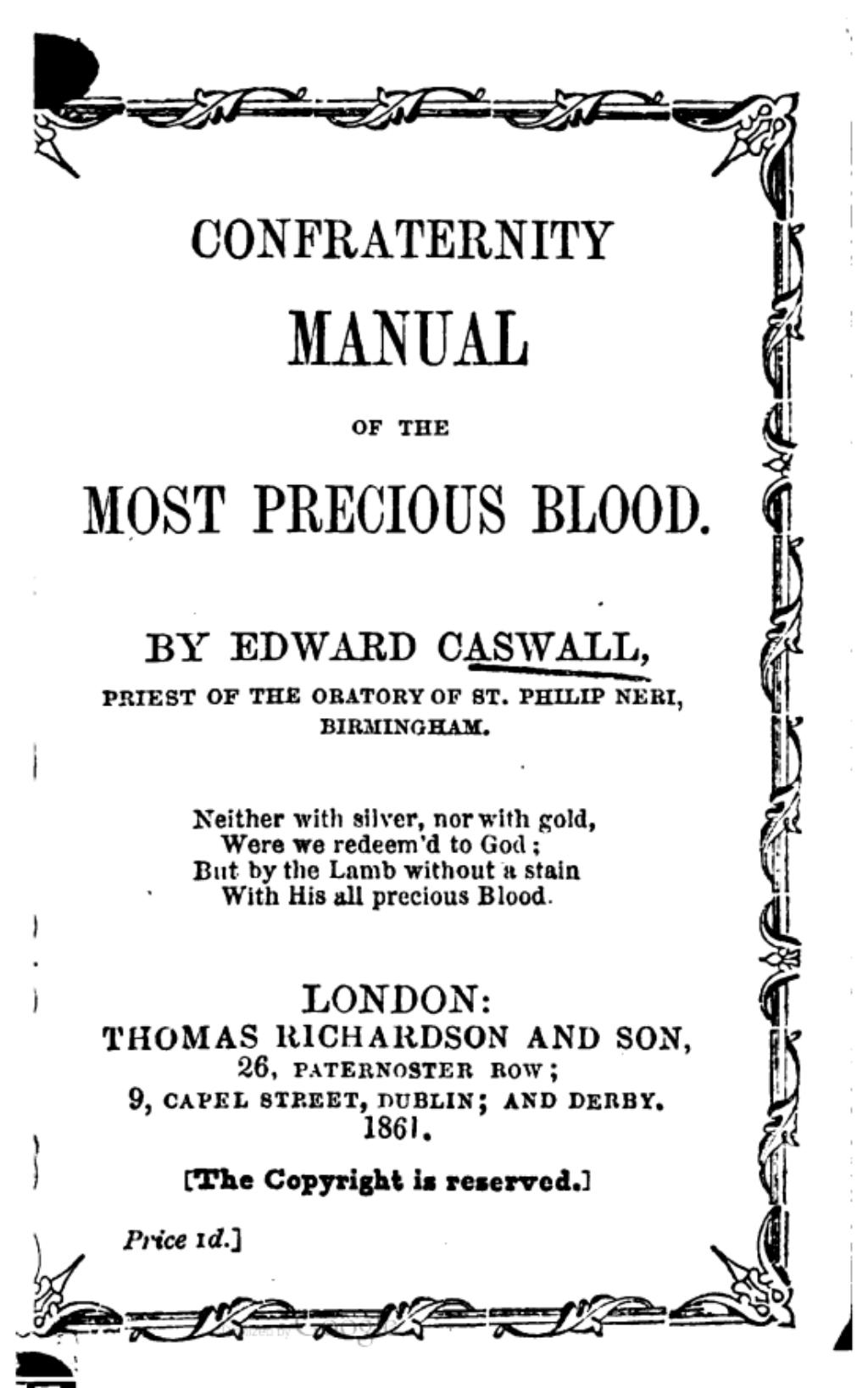
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CONFRATERNITY MANUAL OF THE MOST PRECIOUS BLOOD.

BY EDWARD CASWALL,
PRIEST OF THE ORATORY OF ST. PHILIP NERI,
BIRMINGHAM.

Neither with silver, nor with gold,
Were we redeem'd to God ;
But by the Lamb without a stain
With His all precious Blood.

LONDON:
THOMAS RICHARDSON AND SON,
26, PATERNOSTER ROW;
9, CAPEL STREET, DUBLIN; AND DERBY.
1861.

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CONFRATERNITY OF THE MOST PRECIOUS BLOOD.

ERECTED



This is to certify that _____
was enrolled as a Member of this Confraternity on _____

day of _____ 18 _____

ON DEVOTION
TO THE
MOST PRECIOUS BLOOD.

Remember, Christian soul, that our Lord Jesus Christ shed His life-blood upon the Cross for you and all mankind ; thus making atonement for our sins, and opening to us the gates of Paradise. To this all-precious Blood the tenderest devotion of our hearts is due ; and we cannot, therefore, be too earnest in obtaining a clear idea of the doctrine which Holy Church sets before us concerning it. Here, then, are a few simple points upon which you may enlarge at your leisure.

1. *Incomparable excellence of the Precious Blood.*

The Precious Blood is incomparably excellent ; first, because of the exquisitely pure

created nature which, in union with our Lord's Body and Soul, it constituted, and now, in His glorified state, inseparably constitutes. Jesus came as a Lamb without spot, to take away the sins of the world. He assumed our flesh and blood, but He assumed it free from the corruption of the fall, and of an Immaculate Virgin Mother, purer than the very angels. Words cannot express, nor heart conceive, the perfection of the human nature thus assumed.

The Precious Blood is incomparably excellent; secondly, and in a sublimer manner, because of the peculiar union which it has with Deity. Faith teaches us that in Christ the Manhood is united with the Divine Word by means of a personal union, in such sense, that it never at any moment had a personality of its own. The one sole Person in whom it subsisted from the first, and now subsists, is the second Person of the eternal Trinity. Thus, not by any figure of speech, but in strictest reality, the precious Blood is the Blood of God, and, as the price of our Redemption, of a value simply infinite.

2. The Worship due to the Precious Blood.

It will follow from what has been just said, that the worship due to the Precious Blood can be nothing less than that of *Latria*—the same adoration, namely, that is paid to God Himself. In virtue of the personal or hypostatic union above referred to, both the whole, and every portion of our Lord's human nature is equally His, equally divine. So true is this that during the time His sacred Body and Soul were separated one from another by death, each remained united with the eternal Word no less than before. And as Christ being risen again from the dead dieth no more,* so now re-united inseparably for ever, His Soul, His Body, His Blood, whether viewed as a whole, or mentally regarded as apart from each other, are alike objects of divine adoration; nor through all eternity can they cease to be so, any more than Christ can cease to be God. Rejoice, Christian soul, in this thought, and while thou lamentest thy sins which caused our Lord to suffer, glorify that precious Blood, so living, so life-giving, with which thou hast been redeemed.

* Rom. vi. 9.

3. Oblation of the Precious Blood.

It is of faith that Jesus, in shedding His Precious Blood upon the Cross, offered a complete and perfect Sacrifice for all the sins of all mankind. Entered now into the Holy of Holies, He still unceasingly offers in our behalf to the Eternal Father the Blood of the everlasting Testament,* and in this principally consists His intercession for us. The great oblation thus continued in heaven, is meanwhile on earth perpetually renewed by means of the Holy Sacrifice of the Mass, in which the priests of Jesus, day by day, offer up, according to His own divine institution, the Body and Blood of Christ under the appearance of bread and wine. When, therefore, you behold the priest, in the Holy Mass, consecrating the Blood of the Lamb, and elevating the Chalice, reflect that the precious price of your redemption is then ineffably pleaded in your favour, and join your intention to that of the sacred minister in devout oblation of it to the blessed Trinity. Nor let this be all. Remember that there is a certain kind of priesthood common to all the faithful, and that in this capacity it becomes you often

* Heb. xiii. 20.

to recollect yourself interiorly, and to offer up the Precious Blood, in the devout intention of your heart, both for yourself and all men, for which purpose Holy Church supplies you with forms of prayer specially indulgenced to this end. (See page 16.)

4. *Application of the merits of the Precious Blood.*

Without the application of the Precious Blood to our souls, we can have, it is certain, no spiritual life. This application was made in the first instance to us in our baptism, in which we were born again and became the children of God. Nevertheless, though cleansed in baptism from the guilt of original sin, there still remains in us concupiscence, which is the source of much frailty and various spiritual infirmities. Hence the necessity of often applying to our souls this balm of salvation and grace to purify us from our daily transgressions. And oh! what numerous and easy methods has our Lord supplied us with to this end! Holy Communion incorporates us with Christ, and brings us as it were into contact with His very veins! The sacrament of Penance is the pouring forth upon us of

Christ's Blood with all its merits. So too, with the other sacraments in their degree. So, too, with Holy Mass, with prayer, vocal and mental, and other acts of piety, amongst which we may number especially various direct devotions to the Precious Blood itself, which have originated from time to time among the faithful, and received the sanction of the Church. Such, for example, are the month of the Precious Blood, the Red Scapular, the Chaplet of the Precious Blood. Such, in conclusion, is this very Confraternity. O Christian soul, learn to value all that brings thee nearer to the Precious Blood; and reflect in particular that, as a member of this Confraternity, you, above all, are bound to be diligent in honouring this pledge of our redemption, as in other ways, so especially by abstaining from sin, both mortal and venial, to the utmost of your power; it being sin, and sin only, which caused this Precious Blood to be shed. Next to this be earnest in the practice of intercessory prayer, remembering that as our Lord's Blood was shed for all mankind, so intercession for all peculiarly becomes those who have made that Divine Blood their special devotion.

**BRIEF ACCOUNT OF THE CONFRATERNITIES OF
THE PRECIOUS BLOOD.***

There is no surer sign of the growth of a special devotion in the Church than the erection of a Confraternity representing and embodying it. The rise of Confraternities of the Precious Blood is, however, difficult to trace historically in detail. We know that they had been erected in many places in Spain as early as 1600. For in the life of Brother Fraucis of the Infant Jesus, a Carmelite lay brother, mention is made of a Confraternity of the Precious Blood in the street of St. Vincent at Valentia in 1601. So, too, in the Life of Anne of St. Augustine, the Carmelitess, who died 1624, it is said that she always received with hospitality those who went about collecting alms for the Confraternities of the Precious Blood, which are spoken of as numerous. There was an ancient Confraternity of the Precious Blood at Ravenna. Another was erected in Rome in the pontificate of Gregory XIII., which was confirmed by Sixtus V. But the pontificate of Pius VII. was the grand epoch in the history of this devotion. An Arch-Confraternity of the Precious Blood was set up, in that pontificate, at Rome, in the Church of San Nicola in Carcere, by Albertini, Bishop of Terracina, and others, and enriched with great indulgences. In the present pontificate of Pius IX. the same Arch-Confraternity has been granted still further indulgences; and similar Confraternities have been multiplied throughout the Christian world. The first in England, it is believed, was established by the Fathers of the Oratory of St. Philip Neri, at St. Wilfrid's, in Staffordshire, in 1847, with the approval of the Bishop, and had a great success. Subsequently, on the removal of the Fathers to Birmingham, and London, they erected similar

* See Dr. Faber's work on the Precious Blood.

Confraternities in connexion with each Oratory. Besides these there now exist several other Confraternities of the Precious Blood in England and Ireland.

SUMMARY OF INDULGENCES

Specially attached to Confraternities of the Precious Blood.

Observe, that in order to gain these indulgences, which are applicable also by way of suffrage, to the holy souls in Purgatory, all that is required is to be enrolled in the Register of the Confraternity by a priest enjoying that privilege, and, who in general, is also rector of the Confraternity. No obligation of any sort is incurred by becoming a member, there being no special prayers or acts attached to such membership.

Plenary Indulgences.

I. A Plenary Indulgence is granted to all members of the Confraternity on the day of their enrolment, provided they confess and communicate, (or are in the habit of so doing weekly), and pray for the intention of the Pope.

II. Also daily to all members who for the space of one hour shall make either mental or vocal prayer, or both conjoined, in memory of the Passion of our Lord, and the Dolours of our Lady, provided they confess and communicate, or are in the habit of so doing weekly.

III. Also to all members on the first Sunday of July, established as a feast of the Precious Blood by our Holy Father Pope Pius IX. on his return from exile to the Holy City; on Christmas Day, the Circumcision, the Epiphany, Holy Thursday, Good Friday, Easter Sunday, Ascension Day, Pentecost, Corpus Christi, the Feast of the most Holy Redeemer, the Invention of the Holy Cross, the Exaltation of

the Holy Cross, on all Fridays of March, and on the 28th of March being the Feast of the Sacred Blood in Sta Maria in Vado at Ferrara. On the Immaculate Conception, Nativity of our Lady, Presentation, Annunciation, Purification, Dolours, Seven Dolours, Assumption, our Lady of Carmel, and most Holy Rosary. On the Feasts of St. Peter and St. Paul, St. Joseph, St. John Baptist, St. Francis Xavier, St. Nicholas of Bari, All Saints, and All Souls Day. As also on every day within the Octaves of such of the above Feasts as have Octaves. Provided, besides confession and communion, or the habit of so doing weekly, they visit any Church, which visit may be commuted by their Confessor to some other pious work.

I V. Also, once a month, on any day they may fix upon, to employ in the good works hereafter enumerated, with the same provisions as above.

V. Also, at the hour of death, after confession and communion; or if this be not possible, to such as being contrite shall invoke with the lips, or, if unable, at least with the heart, the most sweet name of Jesus. Members can also receive at the hour of death benediction with a plenary indulgence, from the Rector of the Confraternity.

Partial Indulgences.

The following partial Indulgences are likewise granted to all members of the Confraternity.

I. An Indulgence of ten years and ten quarantines, on all the feasts of our Lord and of His most Holy Mother; on those of the Holy Apostles and Evangelists, the Holy Angels and Archangels. St. Joachim, St. Anne, St. Laurence, St. Stephen, St. Philip Neri, St. Francis of Paula, St. Francis of Assisi, St. Cecilia, St. Agnes, St. Lucy, St. Catherine, Virgin and Martyr; and on the Sunday within the Octave of St. Gregory Thaumaturgus, provided they visit some Church, being contrite, and pray for the intention of the Pope.

II. An Indulgence of seven years and seven quarantines, every time they visit, in any church, the most Holy Sacrament, or the most Holy Crucifix, or the Image of our Lady ; and every time they assist at a mass, or procession, or other function of the Confraternity, provided, being contrite, they pray for the intention of the Pope.

III. An Indulgence of one year, for being present at the Confraternity meetings, or promoting in any manner devotion to the Precious Blood.

IV. An Indulgence of one hundred days, every time a member shall instruct any one in the mysteries of the Holy Faith ; shall accompany the Blessed Sacrament in processions or as viaticum, or if this is out of his power, shall at the sound of the bell say one Pater and Ave; shall establish or cause to be established peace between enemies; shall show charity to the poor; shall follow a corpse to burial; shall say five Paters and Aves for the souls of deceased brothers and sisters; shall endeavour to bring back any lost soul to the path of salvation; shall repeat seven Glorias in honour of the Precious Blood; or shall perform any other work of piety or mercy.

N.B.—In addition to the above Indulgences, all members of the Confraternity are admitted to a participation in the satisfactions and good works of the Missionaries of the Precious Blood; of the religious orders of the Capuchins, the Augustinians, the Carmelites, the Dominicans, the Observantines, the Minor Conventuals, and the Camaldolesse Hermits; of the third orders of St. Francis, and the Servites; and of the Canons Regular of the Congregation of our Saviour : in virtue of affiliations conceded at various times by authority of the Holy See.

DEVOTIONS TO THE PRECIOUS BLOOD.

Under this head are appended, a few prayers, hymns, Scripture passages, and devout practices, which, it is hoped, will be acceptable to the members of the Confraternity; but it should be distinctly understood that none of them are obligatory.

I.

HYMN TO THE PRECIOUS BLOOD.

O precious Life-Blood of the Lord !
 In vain, with all our utmost thought,
 We strive to estimate Thy worth,
 And glorify Thee as we ought.

And must we then to angels leave
 A task too high for mortal men,
 A task exceeding all the powers
 Of human tongue, or human pen ?

Ah, no!—To man by Thee redeem'd,
 To man of right Thy praise pertains ;
 And human words, by love inspired,
 May dare to vie with angel strains.

I praise Thee, then, all priceless Blood !
 I praise Thee, in Thy height divine,
 Subsisting in th' Eternal Word!
 United with th' Eternal Trine !

I praise Thee, by omniscient Love
 Predestin'd, ere the worlds began,
 To be the life, redemption, bliss,
 Perfection, sanctity, of man.

I praise Thee, from creation's dawn,

By type and prophecy foretold ;

I praise Thee, the undying hope

Of all the patriarchs of old.

I praise Thee, Purity itself,

From Adam's whole corruption free ;

I praise Thee, of a Virgin sprung,

Conceiv'd Immaculate for Thee.

I praise Thee, shed in cruel pains

To ransom us from Satan's thrall ;

I praise Thee, offered on the Cross,

A perfect Sacrifice for all.

I praise Thee in the Holy place ;

I praise Thee at th' eternal throne

Where our High Priest for ever pleads

The price which He has paid alone.

I praise Thee, in the Sacred Heart,

Which Thy vivific pulses thrill ;

I praise Thee, on the Altar fair

Within the chalice offered still.

I praise Thee, the enduring Source

Of every saving grace below ;

I praise Thee, in the Sacraments,

Which out of Thee divinely flow.

I praise Thee in the Church of God,

And all her works of faith and love ;

I praise Thee, in the souls elect,

I praise Thee, in the saints above.

O precious Blood, may nought from Thee
 The child of Thy redemption sever.
 Be Thou my adoration, praise,
 And bliss for ever and for ever !

II.

ANOTHER HYMN TO THE PRECIOUS BLOOD.

An Indulgence of 100 days, daily, is granted to all who say this hymn.

Glory be to Jesus !
 Who in bitter pains,
 Pour'd for me the Life-blood
 From His sacred veins.
 Grace and life eternal
 In that Blood I find ;
 Bless'd be His compassion
 Infinitely kind.
 Bless'd through endless ages
 Be the precious stream
 Which from endless torment
 Doth the world redeem.
 There the fainting spirit
 Drinks of life her fill,
 There as in a fountain
 Laves herself at will.
 O the Blood of Christ !
 It soothes the Father's ire ;
 Opes the gate of heaven,
 Quells eternal fire.

Abel's blood for vengeance
 Pleaded to the skies,
 But the Blood of Jesus
 For our pardon cries.

Oft as it is sprinkled
 On our guilty hearts,
 Satan in confusion
 Terror-struck departs.

Oft as earth exulting,
 Wafts its praise on high,
 Hell with terror trembles,
 Heaven is fill'd with joy.

Lift ye then your voices ;
 Swell the mighty flood ;
 Louder still and louder,
 Praise the Precious Blood.

III.

THE SEVEN OFFERINGS.*

An Indulgence of 300 days is granted to all the faithful who make these Offerings, with the Gloria Patri's, and ejaculation in reparation of all the outrages which are done to the Precious Blood ; and a plenary Indulgence to all who say them for a month, together, on any one day, once in the month, when after Confession and Communion, they shall pray for the intention of the Pope.

1. Eternal Father, I offer Thee the merits of the Precious Blood of Jesus, Thy

* See the Raccolta, or collection of indulged prayers, by Rev. Ambrose St. John, of the Birmingham Oratory. Burns and Lambert, p. 97.

well beloved Son, my Saviour and my God, for the propagation and exaltation of my dear mother Thy Holy Church ; for the safety and prosperity of her visible head, our chief Pastor, the Bishop of Rome ; for the cardinals, bishops, and pastors of souls, and for all the ministers of the sanctuary.

Glory be to the Father, &c.

Ejaculation.—Blessed and praised for evermore be Jesus, who hath saved us with His Blood.

2. Eternal Father! I offer Thee the merits of the Precious Blood of Jesus, Thy well beloved Son, my Saviour and my God, for the peace and concord of Catholic kings and princes ; for the humiliation of the enemies of our Holy Faith ; and for the welfare of all Christian people.

Glory be to the Father, &c.

Blessed and praised, &c, *as above.*

3. Eternal Father! I offer Thee the merits of the Precious Blood of Jesus, Thy well-beloved Son, my Saviour and my God, for the repentance of unbelievers, the uprooting of heresy, and the conversion of sinners.

Glory be to the Father, &c.

Blessed and praised, &c.

4. Eternal Father ! I offer Thee the
merits of the Precious Blood of Jesus, Thy
well-beloved Son, my Saviour and my God,
for all my relations, friends, and enemies ;
for the poor, the sick, and the afflicted ;
and for all those for whom Thou, my God,
knowest that I ought to pray, or wouldest
have me pray.

Glory be to the Father, &c.

Blessed and praised, &c.

5. Eternal Father ! I offer Thee the
merits of the Precious Blood of Jesus, Thy
well-beloved Son, my Saviour and my God,
for all who this day are passing to the other
life ; that Thou wouldest save them from
the pains of hell, and admit them quickly
to the possession of Thy glory.

Glory be to the Father, &c.

Blessed and praised, &c.

6. Eternal Father ! I offer Thee the
merits of the Precious Blood of Jesus, Thy
well-beloved Son, my Saviour and my God,
for all those who love this great treasure ;
for those who join with me in adoring and
honouring it ; and for those who strive to
spread devotion to it.

Glory be to the Father, &c.

Blessed and praised, &c.

7. Eternal Father ! I offer Thee the merits of the Precious Blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all my wants spiritual and temporal ; in suffrage for the holy souls in purgatory ; and chiefly for those who were most devout to His Blood, the price of our redemption, and to the sorrows and pains of our dear Mother, most holy Mary.

Glory be to the Father, &c.

Blessed and praised, &c.

Glory be to the Blood of Jesus, now and for ever, and throughout all ages. Amen.

IV.

THREE OFFERINGS OF THE PRECIOUS BLOOD* IN HONOUR OF THE IMMACULATE CONCEPTION.

An Indulgence of 300 days is granted to all the faithful who make these offerings with contrition, together with the accompanying prayer to the Blessed Virgin ; and a plenary Indulgence to all who say them for a month together, to be gained on that day when after confession and communion they shall visit a church or public Oratory, and pray there for the intention of the Pope.

1. Eternal Father ! in union with the most Holy and Immaculate Virgin, and in her name ; and in union with, and in the name of all the blessed in heaven, and of all the elect upon earth ; I offer Thee the most Precious Blood of Jesus Christ, in

thanksgiving for the gifts and privileges with which Thou hast enriched Mary, as Thy most obedient daughter, particularly in her Immaculate Conception. I offer Thee also this Precious Blood for the conversion of poor sinners; for the propagation and exaltation of Thy Holy Church; for the safety and prosperity of our chief pastor the Bishop of Rome, and according to his intentions.

Glory be to the Father, &c.

2. Eternal and Incarnate Word, in union with the most Holy and Immaculate Virgin, and in her name; and in union with, and in the name of all the blessed in heaven and all the elect upon earth; I offer thee Thine own most Precious Blood, in thanksgiving for the gifts and privileges with which Thou hast enriched Mary, as Thy most loving Mother, particularly in her Immaculate Conception. I offer Thee also this Precious Blood, for the conversion of poor sinners; for the propagation and exaltation of Thy Holy Church; for the safety and prosperity of our chief pastor, the Bishop of Rome, and according to his intentions.

Glory be to the Father, &c.

3. Holy and Eternal Spirit! in union

with the most Holy and Immaculate Virgin, and in her name; and in union with, and in the name of all the blessed in heaven, and all the elect upon earth; I offer Thee the most Precious Blood of Jesus in thanksgiving for the gifts and privileges with which Thou hast enriched Mary, as Thy most faithful Spouse, particularly in her Immaculate Conception. I offer Thee also this Precious Blood for the conversion of poor sinners; for the propagation and exaltation of Thy Holy Church; for the safety and prosperity of our chief pastor, the Bishop of Rome, and according to His intentions.

Glory be to the Father, &c.

Mary, Mother of God, most holy and Immaculate Virgin! by the love thou dost ever bear to God; by the gratitude thou hast towards Him for the manifold graces and favours with which Thou wast enriched by Him, particularly for the privilege granted to thee alone, of thy Immaculate Conception; and by the infinite merits of Jesus Christ, thy Divine Son our Lord; we pray thee most earnestly to obtain for us a most perfect and constant devotion towards thyself, and a full trust that through thy most mighty intercession we shall receive all the graces which we

ask. And certain henceforth of obtaining them through thy great goodness, with hearts overflowing with joy and thankfulness, we venerate thee, repeating the salutation which the holy Archangel Gabriel made to thee. Hail Mary, &c.

V.

EJACULATORY OFFERING OF THE PRECIOUS BLOOD.*

An Indulgence of 100 days, is granted to all the faithful every time they make the following ejaculation.

Eternal Father ! I offer Thee the Precious Blood of Jesus in satisfaction for my sins, and for the wants of Holy Church.

VI.

ACT OF REPARATION TO THE PRECIOUS BLOOD.†

An Indulgence of 300 days is granted to all who say this prayer.

Most Precious Blood of life eternal ! price and ransom of the whole universe ! drink and bath of the soul ! ever pleading the cause of man before the throne of heavenly Mercy ! I adore Thee most profoundly ; I would, if I were able, make Thee some compensation for the outrages and wrongs Thou dost ever suffer from men, and espe-

* Raccolta, p. 102.
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† Raccolta, p. 96.

cially from those who in their rashness dare to blaspheme Thee. Who will not bless this Blood of value infinite? Who does not feel himself inflamed with the love of Jesus, who shed it all for us? What should I be but for this Blood which hath redeemed me? And who drew Thee out of the veins of my Lord, even unto the last drop? It was Love! O immense love, which gave us this saving balsam! O Balsam beyond all price streaming forth from the fount of immeasurable love! Give to all hearts, all tongues, power to praise, celebrate, and thank Thee now and ever, and throughout all eternity. Amen.

VII.

COLLECT OF THE MASS OF THE MOST PRECIOUS BLOOD.

Almighty and Everlasting God, who hast appointed Thine only begotten Son, the Redeemer of the world, and hast willed to be appeased with His Blood; grant us, we beseech Thee, so to venerate this Blood, the price of our salvation, and so to be defended on earth by its power from the evils of this present life, that in heaven we may enjoy its everlasting fruit, who liveth and reigneth, with Thee, in the unity of the Holy Ghost, world without end. Amen.

VIII.

LITTLE CHAPLET OF THE SEVEN BLOOD-SHEDDINGS, AND THIRTY-THREE YEARS.*

An Indulgence of seven years and seven quarantines is granted to all the faithful, once a day, on saying this Little Chaplet; and a plenary Indulgence once a month to all who having said it daily for a month, shall confess and communicate, and pray for Holy Church. The thirty-three Pater Nosters thus repeated are in remembrance of the thirty-three years during which the Precious Blood of Jesus flowed in His veins, before it was poured out for our salvation.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

First Mystery.—Jesus shedding Blood at His Circumcision. Five Paters. One Gloria.

Ejaculation.—We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy Precious Blood.

Second Mystery.—Jesus shedding Blood in the Agony in the Garden. Five Paters. One Gloria. We therefore pray Thee, &c.

Third Mystery.—Jesus shedding Blood in His Scourging. Five Paters. One Gloria. We therefore pray Thee, &c.

Fourth Mystery.—Jesus shedding Blood in His Crowning with Thorns. Five Paters. One Gloria. We therefore pray Thee, &c.

Fifth Mystery.—Jesus shedding Blood in carrying His Cross. Five Paters. One Gloria. We therefore pray Thee, &c.

Sixth Mystery.—Jesus shedding Blood in His Crucifixion. Five Paters. One Gloria. We therefore pray Thee, &c.

Seventh Mystery.—Jesus shedding Blood and Water from His wounded Side. Three Paters. One Gloria. We therefore pray Thee, &c.

Prayer.

Most Precious Blood—as at page 22.

V. Thou hast redeemed us, O Lord, with Thy Blood:

R. And hast made us a kingdom to our God.

Let us Pray.

Almighty and Everlasting God—as at page 23.

IX.

OTHER DEVOUT PRACTICES IN HONOUR OF THE PRECIOUS BLOOD.

The devout reader is referred to the

Raccolta (see note p. 16) for the following additional indulged devotions to the Precious Blood, namely, The Chaplet of the Precious Blood ; The Offering of the Precious Blood from our Lord's right hand ; and The Month of the Precious Blood. Besides these, there is in use in France the Perpetual Adoration of the Precious Blood, as appears from a little French work similar to the present,* and there are the Red Cord or girdle, and the Red Scapular, the last indulged by the present Sovereign Pontiff Pius IX.

X.

A FEW SCRIPTURE PASSAGES APPLICABLE FOR PURPOSES OF MEDITATION ON THE PRECIOUS BLOOD.

1. Exod. xii. 1.—And the Lord said to Moses and Aaron in the land of Egypt: Let every man take a lamb by their families and houses, and it shall be a lamb without blemish. And the whole multitude of the children of Israel shall sacrifice it in the evening ; and they shall take the blood thereof and put it upon both the side posts, and upon the upper door posts of the houses wherein they shall eat it. And I will pass through the land of Egypt that night, and will kill every first-born in the land of Egypt. And the blood shall be unto you for a sign in the houses where you shall be. And I shall see the blood, and shall pass over you, and the plague shall not be upon you to destroy you. And this day shall be for a memorial to

* Exercises de la devotion au très-Precieux Sang.

you, and you shall keep it a feast to the Lord in your generations with an everlasting observance.

2. Heb. ix. 19.—When every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop; and sprinkled both the book itself and all the people, saying: This is the blood of the testament, which God hath enjoined unto you. The tabernacle also, and all the vessels of the ministry, in like manner, be sprinkled with blood: and almost all things, according to the Law, are cleansed with blood; and without the shedding of blood there is no remission.

3. Matt. xxvi. 26.—And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said: Take ye and eat: This is my Body. And taking the chalice, he gave thanks; and gave to them, saying: Drink ye all of this. For this is my Blood of the new testament, which shall be shed for many, for the remission of sins.

4. Coloss. i. 12.—Giving thanks to the Father, who hath made us worthy to be partakers of the lot of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His beloved Son, in whom we have redemption through His Blood, the remission of sins; who is the image of the invisible God, the first-born of every creature: For in Him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers; all things were created by Him, and in Him; and He is before all; and by Him all things consist. And He is the Head of the body, the Church; who is the beginning, the first-born from the dead; that in all things he may hold the primacy. Because in Him it hath well pleased that all fulness should dwell; and through Him to reconcile all things unto Himself, making peace through the Blood of His Cross, both as to things that are on earth, and the things that are in heaven.

5. Heb. ix. 6.—Now these things being thus or-

dered, into the first tabernacle the priests indeed always entered, accomplishing the offices of the sacrifices; but into the second the High Priest alone, once a year, not without blood, which he offereth for his own and the people's ignorance. The Holy signifying this, that the way into the sanctuary was not yet made manifest. But Christ being present, a High Priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by His own Blood entered once into the sanctuary, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh; how much more shall the Blood of Christ, who through the Holy Ghost offered Himself without spot to God, cleanse our conscience from dead works to serve the living God!

Heb. xii. 14.—Follow peace with all men, and holiness, without which no man shall see God: looking diligently, lest any man be wanting to the grace of God. For you are not come to the mountain that might be touched, and the burning fire, and the sound of a trumpet; but you are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem and to the company of many thousands of angels and to the Church of the first born who are written in heaven, and to God the Judge of all, and to the spirits of the just made perfect, and to Jesus the Mediator of the new covenant, and to the sprinkling of Blood which speaketh better than Abel.

7. Apoc. v. 6.—And I saw, and behold, in the midst of the throne, and of the four living creatures and in the midst of the ancients, a Lamb standing as it were slain, having seven horns and seven eyes which are the seven spirits of God, sent forth into all the earth. And He came, and took the book out of the right hand of Him that sat on the throne. And when He had opened the book, the four living creatures, and the four-and-twenty ancients, fell down before the Lamb, having every one of them

harps, and golden vials full of odours, which are the prayers of the saints: and they sung a new canticle, saying : Thou art worthy, O Lord, to take the book, and to open the seals thereof, because Thou wast slain, and hast redeemed us to God, in Thy Blood, out of every tribe, and tongue, and people, and nation, and hast made us to our God a kingdom and priests, and we shall reign on the earth.

8. Heb. xiii. 20.—Now the God of peace, who brought again from the dead the Great Pastor of the sheep, our Lord Jesus Christ, in the Blood of the everlasting testament, make you perfect in every good work, that you may do His will ; working in you that which is well pleasing in His sight, through Jesus Christ, to whom is glory for ever and ever.

9. Apoc. i. 4.—Grace be unto you, and peace from Him who is, and who was, and who is to come; and from the seven spirits which are before His throne; and from Jesus Christ, who is the faithful witness, the first-begotten of the dead, and the Prince of the kings of the earth; who hath loved us and washed us from our sins in His own Blood; and hath made us a kingdom and priests to God and His Father; to Him be glory and empire for ever and ever. Amen.

XI.

THE SPEAR AND NAILS.

Hail Spear and Nails ! erewhile despis'd,
 As things of little worth ;
 Now crimson with the Blood of Christ,
 And fam'd through heav'n and earth !
 Chosen by Jewish perfidy
 As instruments of sin,
 God turned you into ministers
 Of love and grace divine :

For from each several wound ye made
 In that immortal frame,
 As from a fount celestial gifts
 And life eternal came !

Oh, turn those blessed points all bath'd
 In Christ's dear Blood on me ;
 Mine were the sins that wrought His death,
 Mine be the penalty.

Pierce through my feet, my hands, my
 heart ;
 So may some drop distil
 Of Blood divine, into my soul,
 And all its evils heal.

So shall my feet be slow to sin ;
 Harmless my hands shall be ;
 So from my wounded heart shall each
 Forbidden passion flee.

Thee, Jesu, pierc'd with Nails and Spear,
 Let every knee adore ;
 With Thee, O Father, and with Thee,
 O Spirit evermore.

XII.

THE WOUNDS OF JESUS.

Hail Wounds ! which through eternal years
 The love of Jesus show ;
 Hail Wounds ! from whence eternal floods
 Of grace and glory flow.

Through you is open'd to our souls
 A refuge safe and calm,
 Whither no raging enemy
 Can reach to work us harm.

What countless stripes did Christ receive
 Naked in Pilate's hall !
 From His torn flesh what streams of Blood
 Did all around Him fall !

How doth th' ensanguin'd thorny crown
 That beauteous brow transpierce !
 How do the nails those hands and feet
 Contract with tortures fierce !

He bows His head, and forth at last
 His loving Spirit soars ;
 Yet even after death His heart
 For us its tribute pours.

Beneath the winepress of God's wrath
 His Blood for us He drains ;
 Till for Himself, O wondrous love !
 No single drop remains.

Oh come all ye on whom abide
 The deadly stains of sin,
 Come, wash in this all-saving Blood
 And ye shall be made clean.

Praise Him who with the Father sits
 Enthron'd upon the skies ;
 Whose Blood redeems our souls from guilt,
 Whose Spirit sanctifies.

XIII.

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Soul of Christ, be my sanctification ;
 Body of Christ, be my salvation ;
 Blood of Christ, fill all my veins ;
 Water of Christ's side, wash out my stains ;
 Passion of Christ, my comfort be ;
 O good Jesu, listen to me :
 In Thy wounds I fain would hide,
 Ne'er to be parted from Thy side ;
 Guard me, should the foe assail me ;
 Call me, when my life shall fail me ;
 Bid me come to Thee above,
 With Thy saints to sing Thy love
 World without end. Amen.

* Raccolta, p. 116.

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